

MEMOIRS

OF

LITERATURE.

MONDAY, August 2. 1714.

Compleat Sets of these Papers, and single Months, may be had, not only at the Publisher's, but also at the Booksellers of London and Westminster; at the News-Shops at Temple-Bar and Charing-cross; and of the Author, at Mr. Dawson's in Hunt's-Court, in St. Martin's-Lane, near the Church.

I think my self very happy in having the Approbation of so many intelligent Readers; and I should be extremely sorry to take my leave of them at the Year's End. Which I shall not do, if I can sell against that Time a certain Number of those Sets, that remain in my Hands.

I.

A FURTHER ACCOUNT of Mr. CHAMBERLAYNE's CATALOGUE of Versions of the Lord's-Prayer in different Languages.

I Have already informed the Readers †, that Mr. Chamberlayne was going to publish a larger and more accurate Catalogue of Versions of the Lord's-Prayer in different Tongues, than has yet appeared. I shall now communicate to the Publick the

Title of that Book, and a List of those Versions, till the whole Work comes to my Hands. The Title runs thus:

Sylloge Orationum Dominicarum, tot quot unquam reperiri potuerunt Linguarum & Characterum. Collecta a Joanne Chamberlaynio. Accedunt sub calcem operis Reverendissimi Præsulis Carliolensis, ut & Virorum Clarissimorum, Leibnitzii, Relandi, Wottonii, Wilkinsii, Schroderi, Jonesii, & aliorum Eruditissimæ Literæ de variis Linguis. Amstelodami.

Here follows a List of the Versions.

T

Ora-

† Above, pag. 15.

Orationes Dominicae sunt sequentes.

ASIATICÆ.

- 1 HEBRAICA, Char. Quadrato.
- 2 Eadem, Char. Rabbinico.
- 3 CHALDAICA.
- 4 SYRIACA, Char. Communi.
- 5 ALIA, Char. Estrangelo. *
- 6 ARABICA.
- 7 PERSICA, Char. Communi.
- 8 ALIA, Char. Cursivo. *
- 9 TURCICA.
- 10 TARTARICA.
- 11 ARMENIACA.
- 12 GEORGIANA. *
- 13 SINICA. *
- 14 MALAICA. *
- 15 BRACHMANICA.
- 16 FORMOSANA.
- 17 JAPANICA.
- 18 SIAMICA.
- 19 MALABARICA. *
- 20 SINGALÆA. *

AFRICANÆ.

- 21 ÆTHIOPICA. *
- 22 AMBARICA. *
- 23 COPTICA ANTICUA.
- 24 COPTICA HODIERNA.
- 25 SHILHENSIS.
- 26 MELINDANA.
- 27 ANGOLANA.
- 28 ABESSINORUM PROPE GOJAM.
- 29 MADAGASCARICA.

EUROPÆÆ.

- 30 GRÆCA, N. T.
- 31 Eadem è Dialectis constructa.
- 32 GRÆCA VULGARIS.
- 33 GRÆCA BARBARA DUA.
- 34 GRÆCA METRICA.
- 35 LATINA.
- 36 ALIA.
- 37 GALICA.
- 38 RHARICA seu GRIFONENSIS.
- 40 ALIA VULGARIS.
- 41 BERRIENSIS.
- 42 GASCONENSIS.

- 43 WALDENFIS.
- 44 } FRANCO THEOTISCÆ.
- 45 }
- 46 ITALICA.
- 47 FORO JULIANA.
- 48 SARDICA VULGARIS.
- 49 } SARDICÆ ALIÆ.
- 50 }
- 51 HISPANICA.
- 52 }
- 53 } BISCAYENSES, sive CANTABRICÆ.
- 54 }
- 55 CATALONICA.
- 56 LUSITANICA.
- 57 BRITANNICA KOSCOFFII.
- 58 BRITANNICÆ VETERES.
- 59 CAMBRO BRITANNICA.
- 60 WALLICA.
- 61 HIBERNICA.
- 62 SCOTO-HIBERNICA.
- 63 SCOTIÆ SUPERIORIS.
- 64 INSULÆ MAN DICTÆ.
- 65 }
- 66 } BRITANNICÆ ARMORICANÆ.
- 67 }
- 68 } CORNUBIENSES.
- 69 }
- 70 } ANGlicÆ VETERES.
- 71 }
- 72 ORCADICA.
- 73 }
- 74 } SAXONICÆ VETERES.
- 75 }
- 76 }
- 77 GERMANICA ex TATIANO.
- 78 GERMANICA ex BOXHORNIO.
- 79 } GERMANICÆ VETERES.
- 80 }
- 81 GERMANICA MODERNA.
- 82 JUDAICO-GERMANICA.
- 83 GOTHICA.
- 84 HELVETICA.
- 85 }
- 86 } DANICÆ.
- 87 SUECICA.
- 88 VANDALICA.
- 89 NORVEGICA.
- 90 ISLANDICA.
- 91 BELGICÆ.
- 92 }
- 93 GELDRICA.
- 94 } FRISICÆ.
- 95 }
- 96 } WALLACHICÆ.
- 97 }

- 98 Slavonica.
 99 Slavonica, Char. Hieronym. *
 100 Slavonica, Char. Cymlico. *
 101 Moscovitica Vetere Char.
 102 Moscovitica, Char. Novo.
 103 Polonica.
 104 Bohemica.
 105 Dalmatica.
 106 Croatica.
 107 Servica.
 108 Carnorum.
 109 Lufatica.
 110 Finnonica.
 111 Hungarica.
 112 Lapponica.
 113 Livonica.
 114 Esthonica.
 115 } Prussicæ ex Hartknock.
 116 }
 117 Prussica ex Sim. Grunovic.
 118 Lithuanica.
 119 Werulensis ex Lazio.

AMERICANÆ.

- 120 Mohogensis.
 121 Indica alia per D. Schuyler.
 122 Indica alia per D. Schuyler.
 123 Savahica.
 124 Mexicana.
 125 Pochonchina.
 126 Virginiana.
 127 Kariziensis.
 128 Guaranensis seu Brasiliana.

ALIA.

- 129 } Philosophicæ Episc. Wilkinsii.
 130 }

N. B. Adde tres Anglicas, unam Communem,
 & duas Metricas.

Observandum quod quæ Asteriscis sunt notatæ
 æri incisæ sunt.

I have by me a Curious Specimen of
 Mr. Chamberlayne's Work. 'Tis the Lord's
 Prayer translated into Chinese, and attended
 with Chinese Characters. Oratio Dominica in
 Sermonem Sinicum conversa, & characteribus
 ejusdem gentis descripta a Cl. Viro, Jacobo Golio.
 Ex Museo Cl. Viri Hadriani Relandi.

II.

THE PRETENDED AUTHORITY of the CLEMENTINE CONSTITUTIONS confuted, by their Inconsistency with the Inspired Writings of the Old and New Testament. In Answer to Mr. WHISTON. By RICHARD SMALBROKE, D. D. Canon-Residentary of Hereford, Treasurer of the Church of Landaff, and Chaplain to his GRACE the Lord Archbishop of Canterbury. London: Printed for Timothy Child, at the White-Hart at the West-End of St. Paul's Church-yard. MDCCXIV. In 8vo. pagg. 75. Besides a Preface of Thirty Pages.

D R. Smalbroke gives us an Historical Account of the First Editions of the Clementine Constitutions, and of the Reasons why they were printed. Bovius, an Italian Bishop, was the first who translated the Constitutions into Latin, and commented upon them. His Edition came out at Venice in 1562. Turrianus, a Jesuit, did also publish an Edition of that Work, printed at Venice in the same Year, and elsewhere. Those Two Writers were contented to assert, "That Clemens Romanus had collected some Apostolical Traditions, which he formed into the Eight Books of Constitutions, then retrieved and published by them. They, therefore, agreeably to their Hypothesis, weak and precarious as it was, laboured to establish the Antiquity of the Constitutions, as a Body of Ecclesiastical Discipline, but expressly disclaimed all Pretensions to Divine Authority, or to their being a Sacred Rule of Life and Manners. Indeed their principal Design was to oppose those of the Reformation by them. And that it was so, both those warm Patrons of the Constitutions acknowledge. Bovius ——— dedicated his Work to the Pope's Legates, that presided in the Council of Trent. In the Epistle dedicatory to whom

“ whom he acquaints us, that upon a Recital of some Passages of the *Clementine Constitutions*, at a Meeting of the Fathers of the Council of *Trent*, those Passages were thought so very serviceable to what was then transacting in that Synod, as to give the first Hint to the Publication of the whole Body of the *Constitutions*. After which *Bovius* asserts, that there is scarce any thing, that is opposed by the Heretics, (*that is, the Protestants*;) as crept into the Church by Error and Superstition, but may be defended by the Authority of these *Constitutions*, and shewn to be of Primitive Antiquity. That the desperate State of things in the Church was to be cured by this Method.

“ *Turrianus* likewise assures us, that they were thought very beneficial to the Church of *Rome* by the Censors of Books in the Council of *Trent*, and that their most grave and weighty Judgment of them was sealed and laid up at *Rome* in the publick Registers of the Inquisition. Again he affirms, that nothing of Antiquity could be published more proper for that Age, and better adapted to the Confutation of those Innovators, the Protestants. He adds, that these Books were providentially published in that Age, when there was the greatest Occasion for them, as Witnesses against those of the Reformation, (at whom he rails very plentifully,); and that it seemed nothing more was either wanting, or could be expected for their Conviction. That these Books were sent by God in order to triumph over the Protestants, and to shew the World how justly they were condemned in the Council of *Trent*. That it was of God that Bishop *Bovius* dedicated the Translation of these Books to the Legates of the Supreme Bishop, that presided in that Council. All this is expatiated upon in a great Variety of Expressions, and is attended with a List of the Protestant Doctrines, that are condemned by the *Clementine Constitutions*; as likewise with very large *Scholia* of *Turrianus* upon these Books, which, under pretence of explaining them, chiefly attack the Reformed Religion. So that it is very evident, that this was the principal View of that Jesuit, as well as of his Fellow-Labourer *Bovius*, in their Publication of these *Constitutions*.”

This Work has been so much talked of within these few Years, that I thought many Readers would be well pleased with this Historical Account.

Mr. *Whiston* observes, that the *Constitutions* have a particular Advantage over the Genuine Gospels and Epistles; that the former are a regular System of the Christian Religion; whereas, in the latter, Matters of Faith and Practice are only delivered occasionally, and not in a systematical Way. “ But, says Dr. Smalbroke, this Pretence is ill grounded, and the Advantage merely titular. For, the *Constitutions* under a Shew of Method are one of the most immethodical Books in the World, as evidently appears from a Perusal of any one of the Eight Books of *Constitutions*. And therefore the great Bigots for them, *Bovius* and *Turrianus*, found themselves obliged to apologize for the Repetitions and Irregularities that frequently occur in them, and to endeavour to find out some plausible Connexions between the Eight Books, as well as the several Chapters of each Book. But their Labour was vain and fruitless, though no Art was wanting in their Endeavours to discover a secret Method, where there is really nothing, but Jumble and Confusion. Want of Method in the *Constitutions* is ingenuously confessed by *Bovius*, who assures us that upon a diligent Perusal of those Books, he could not find any accurate Division of their Subject-Matter, and that the several Arguments of them had no natural Connexion or mutual Relation. Nay, that the same things were so often inculcated, that no artful Distribution of the several Contents could possibly be discovered in them. But then he is willing to impute the Irregularities in Point of Time and Subject, to be found in these Books, to the way of writing in a peculiar sort of Dialogue, and a Supposition of personating the Apostles, who are introduced by the pretended *Clement* in his new Way, as conferring together and making Constitutions, though they never really did so; and as assembling together as alive to enact *Constitutions*, though some of those that are supposed to do so, were at that time actually dead. So that every thing in these Books that is preposterous, confused, and absurd, is to be accounted for by an unheard-of *Presopopoeia* — “ As

"As for their other Apologist *Turrianus*, he is not indeed quite so frank in acknowledging the great Want of Method in these Books. He shews every where a strong Inclination either to find, or invent, some latent Connexion between them, but with little Success. He allows indeed that the same things are over and over repeated in them, but will not therefore grant that they are confused. For Instance, says he, the Third and Fourth Books are thought by some to bear no relation to what goes before and after them, but they bear one, though it is not easily perceivable by all Men. And indeed the Connexions he endeavours to establish, are so very obscure, as to be invisible to any Eye, but that of so furious a Zealot for the Constitutions". What has been said hitherto, is taken from the Author's Preface: I proceed to the Book it self.

The Design of it is to prove the Spuriousness of the *Constitutions*, by their *Inconsistency* with the *Sacred Writings* of the Old and New Testament. Dr. *Smalbrooke* shews *Thirty Nine* Inconsistencies of that Nature. I shall only take notice of Two.

Book II. Chap. 5. of the *Constitutions*, Magnificence in Churches is commanded; the Situation of the Bishop's Throne is adjusted, and the Title of High Priest conferred. *Chap. 28.* of the same Book, the Offices of Reader, Singer, and Porter are mentioned, and proper Honours assigned to them. *Book VIII. Chap. 12.* the High-Priest is appointed to stand at the Altar in a shining and splendid Habit, and the Deacons to wait on each Side, and hold a Fan, made of thin Membranes, or the Feathers of the Peacock, or of fine Cloth, to drive away the small Animals from the Sacramental Cups. *Book II. Chap. 58.* there is a very minute Account of Places to sit in, in Churches; and the Junior ordered to be turned out of his Place, if he does not yield it to a more honourable Stranger; together with other Instances of good Breeding and Ceremony.

Dr. *Smalbrooke* says there is no just Reason to believe, that these Precepts about Churches, and the lower Church-Officers, were prescribed by the Apostles. It does not appear from Scripture, that the Christians had any Churches in the Apostolical Age, and much less that they consulted Splendor and Magni-

ficence in them. We only find in the Sacred Writings, that they performed Divine Worship in private Houses, and particularly in upper Rooms set apart for the Service of God. Besides, common Sense teaches us, that Men in a State of Persecution, who were forced to abscond and meet with the utmost Privacy, who were exposed to Want and Extreme Necessity, and at the same time were Persons of the greatest Simplicity, could never have affected Pomp and Grandeur in the Worship of God, or been able to build Churches with all the Ornaments and Splendor, that Christian Princes in After-ages bestowed upon them. This Account therefore of the Structure and Decoration of Churches, as well as of some of the above-mentioned Officers, cannot possibly be Apostolical, but is the Product of later and more settled Ages of the Church. Therefore the *Constitutions* are a spurious Work.

The Second *Inconsistency*, which I shall take notice of, is this. *Book VIII. Chap. 44.* (compare *Book II. Chap. 26, 28, 34.*) Presbyters and Deacons are called *Δουδςαι*, *Potentates* in the Church, next to Almighty God and his Beloved Son. Though Bishops are not mentioned in this place, yet it ought to be granted, that the Author of the *Constitutions* was a strict Assertor of Episcopacy, and that he gives the very same Title, and some much higher, to Bishops. For we find in the Second Book the Bishop stiled our *Potentate*, *Δουδςαι*, our *Earthly God*, as next after God. In the same Book it is enjoined, that the Bishop be not addressed immediately, but by the Deacon, as God is by Christ. And elsewhere in this Book the Bishop is considered as a Prince and King, to whom is applied by Apostolical Interpretation, what *Samuel* spoke of the Manner of a Despotick Monarch, that should reign over the *Jews*; but with this Supplemental Improvement, that greater Tribute is to be paid to a Bishop, than to such a Temporal Prince.

Our Learned Author makes this Judicious Observation upon those Passages. These are, says he, such extravagant Stretches of Priestly and Episcopal Power, as do the Sacred Function no little Disservice, and indeed by no means agree with the Authority of the Clergy in the Genuine Writings of the Holy Apostles, which is every where enforced by the Example of the Humility of their

their great Lord and Master. The above-mentioned Character of a Bishop is no way suited to a Primitive Bishop, but more peculiarly belongs to him, who is distinguished by "exalting himself above all that is called God, that is, above Kings and Princes, and who, as God, sitteth in the Temple of God, shewing himself that he is God". This therefore is no contemptible Argument, that the *Constitutions* are much later than the Time of the Apostles, since they agree much better with the Date of the growing Grandeur of the Chairs of Rome and Constantinople, than with the Simplicity, Poverty, and Humility, that so eminently distinguished the Apostolical Age. Therefore the *Constitutions* are a gross and scandalous Imposture.

I have already said, that Dr. Smalbrooke takes notice of Thirty Nine Inconsistencies with the Sacred Writings. He might have made more Animadversions on the *Clementine Constitutions*; but he says this is a Fatigue, somewhat like that of weeding a large Garden, in which there are very few Flowers to be found, that can reward the Labourer with their Beauty and Odour.

Our Author observes, that Dr. Fabricius's Collection of Apocryphal Writings of the New Testament contains a great Variety of Ancient Impostures, some of which seem to have an equal Right to be admitted into the Canon of Scripture with the *Clementine Constitutions*. Afterwards he mentions St. James's Gospel, communicated to the Western World by William Postel, that Famous Visionary. It contains the Miracles performed by Christ during his Infancy, and is as positively written in the Name of St. James, as the *Constitutions* are in the Name of all the Apostles. Besides, fewer Inconsistencies will be found in it with the Holy Scripture, than are to be found in the *Constitutions*. Lastly, the Author mentions the Gospel of the Nativity of the blessed Virgin, and says it might, as well as the *Constitutions*, be raised to a higher Degree of Reputation, than it has yet attained.

I shall conclude with this Observation of Dr. Smalbrooke, viz. that these are Impostures of considerable Antiquity, among many others that might be named; and that the Christian, as well as the Gentile World, has had its Sophists, who have personated the greatest Men, and recommended their own Performances under borrowed Characters.

We have seen of late a New Edition of the *Clementine Constitutions*; and an English Translation of the *Sibylline Oracles*: Which brings into my Thoughts, that a Clergyman of the Gallican Church has lately published at Paris a French Version of the *Last Will of the Twelve Patriarchs*, and undertaken to prove the Genuineness of that Work.

III.

AN ACCOUNT of a Dispute lately started up in France concerning the Character of ERASMUS in Point of Religion.

THE Abbot Marsollier published last Year an Apology for Erasmus, wherein he undertakes to prove that Erasmus was an Orthodox Catholick.

Apologie, ou Justification d'Erasme, par Mr. l'Abbé Marsollier, Chanoine & ancien Prevôt de l'Eglise d'Uzès. Paris. 1713. in 12o. pagg. 268.

The Author does not pretend to maintain, that Erasmus never departed from the Opinions commonly received; but every Error (says he) is not an Heresy: Besides, his constant Submission to the Judgment of the Church, is sufficient to clear him from that Imputation.

In order to make a more particular Apology for Erasmus, the Abbot has inserted in his Books several Extracts of Letters written to that Learned Man by the Emperor Charles the Fifth, Ferdinand King of Hungary, Sigismund King of Poland, Henry the VIIIth King of England, and by the Popes Leo X. Adrian VI. and Paul III. Wherein they highly commend Erasmus for opposing Luther, and putting a Stop to the Progress of his Heresy. The Popes desire him to write against the Hereticks: Adrian VI. asks his Advice about the Method of suppressing the Errors, that disturb the Church. Could those Princes and Popes be ignorant of Erasmus's Doctrine? Were they so afraid of him, as to dissemble and flatter him?

If *Erasmus* complained of several Abuses in the Church, they were such as the Council of *Trent* thought fit to reform. In short, the Abbot *Marfollier* sets off the Merit of *Erasmus* to the greatest Advantage: He takes notice of all the valuable Qualities of that Illustrious Writer, and of the great Services he has done to the Church of *Rome*.

That Apology has been confuted by an Anonymous Author in the *Memoirs of Trevoux*. "The Interest of the Church, says he, requires that the Faithful may see the Poison concealed under the Flowers; that the Flock of Jesus Christ be turned away from infected Pastures; and that the Mask be thrown off from Wolves appearing in the Disguise of Sheep. In what a Danger would the Faithful be, if after the reading of Mr. *Marfollier's* Book, they should reckon *Erasmus* among the Doctors of the Church?—Shall I suffer the Faithful to fall into the Snare laid for them innocently by well-meaning Men? No, I must discover the true Character of *Erasmus*, &c".

The Author having commended *Erasmus* for many excellent Qualifications, adds, that he is one of those dangerous Writers, who cannot be read without running the Hazard of losing or weakening one's Faith. *Erasmus* boasted of keeping a Medium between *Luther* and the *Catholick Church*. Let no one therefore represent him as an Orthodox Doctor: Let us leave him in that Medium, which he pitched upon".

In the next place, the Author observes, that *Erasmus* appeared in the World through Apostasy; for he left the Monastery of the Canons of *St. Austin*: "Thus, says the Author, a Rambling Monk, a Defenter, an Excommunicated Person, is represented as a Doctor of the Church, and a Teacher of the Spiritual Life. He dies in an Heretical Town, among Hereticks, his best Friends, and Disciples: He dies in their Arms, without calling for a *Catholick Priest*, without receiving or desiring the Sacraments of the Church, without asking for a *Catholick Burial*, without giving any Proof of his Faith in his last Will: Is this to die the Death of the Righteous? Is this to die the Death of the Faithful? I repeat it again: Here is a Doctor of the Church very singular: There are none like him".

Erasmus, says the Author, being a Man of a sweet Temper, and an Enemy to all Manner of Constraint, did always look upon Liberty and a quiet Life, as the greatest of all Blessings. Besides, being timorous and mistrustful, he was afraid of the very Shadow of a Danger: Fond of his Reputation, he was willing to preserve it, without exposing either his Life or his Liberty: He loved Novelties out of Taste and Vanity; but he was afraid of being brought into Trouble upon that Account: He was over-ruled by those Passions; and they occasioned his several Writings by turns. The Love of Novelties moved him to oppose the common Opinions, when he thought he might do it with Impunity: Timourousness made him put on the Outside of a *Catholick*: Lastly, those two Passions joining together prevented him from siding with any Party. He was neither a *Lutheran*, nor a *Catholick*: He avoided making a Sect; but he gave Birth to a very numerous one, I mean that of the *Latitudinarians*.

To prove all these Assertions, the Author quotes, in the first place, *Erasmus's* Preface to his *Enchiridion Militis Christiani*. *Erasmus*, says he, concludes a violent Satyr against Theology, wherein *Thomas Aquinas* is not spared, with these Words: *There is no End of examining in what Manner we ought to speak of Christ, as if we had to do with a fantastical Dæmon, who could not be raised up without some Danger, if any Words of the set Form were omitted; whereas we have to do with a most gracious Saviour, who requires nothing from us, but a pure and upright Heart.* "These last Words, says our Author, discover the great Principle of the *Latitudinarians*.

Erasmus unfolds that Principle in a Letter to *John Sleekta*. "The right way of reuniting People to the Church of *Rome*, says our *Latitudinarian Doctor*, would be to make no other Articles of Faith, but such as contain Truths plainly expressed in the Scripture. Few would be sufficient. *Christian Theology*, continues he, may be reduced to this. 1. That we ought to repose our Confidence in God, who freely gives us every thing through his Son Jesus Christ. 2. That his Son has redeemed us by his Death. 3. That Baptism unites us to him, that we may follow his Example, hurt no Man, but do good to every body. 4. That if we happen to be in Adversity, we ought to bear it in hopes of a future Reward,

"Reward, which all pious Men shall receive when Christ comes. Erasmus adds. That if some Men have a mind to make more abstruse Enquiries about the Divine Nature, the Person of Christ, or the Sacraments, they may do it. Here is (says our Author) a Confession of Faith, which might indeed reunite all Christians: The Socinians would not refuse to subscribe to it; but how shall we call the Man who proposes such an Expedient?"

Erasmus exclaims against Luther and the Lutherans, when he writes to the Catholics; and at the same time he writes in Confidence to one of his Friends, speaking of the Bull published by Leo X. I am sorry the Evangelical Doctrine should be thus oppressed; that we should be tyrannized, instead of being instructed; and that we should be taught nothing, but what is contrary to the Holy Scripture and common Sense. "I desire Mr. Marsollier (says our Author) to tell me, whether this be the Language of a Man who submits to the Church". Erasmus plainly says in another Letter, That he will not determine, whether Luther, already condemned, is out of the Church. If the Church comes to waver on both Sides, says he, I shall keep close to the solid Stone, till the Storm be over, and we may know where the Church is: Erasmus will always be, where the Evangelical Peace is to be found.

Let others, says he, affect the Glory of Martyrdom: As for me, I don't think my self worthy of that Honour. In another Letter, he says: The Germans had a mind to engage me in Luther's Quarrel. What Good could I have done him? Two Men would have perished instead of one. Suppose he had writ nothing, but what is agreeable to Piety, it never was my Design to maintain Truth at the Danger of my Life. I follow the Emperor's and the Pope's Decrees, when they judge right; which is piously done: I bear with them, when they judge wrong; wherein I consult my own Safety: I think good Men may be allowed to do so, when they cannot do otherwise.

Again, in another Letter of Erasmus these Words are to be found: Some say scandalously that I keep a Medium: I confess it is a very impious thing to keep a Medium between Christ and Belial; but I think it prudential to keep a Medium between Scylla and Carybdis. From these Passages the Author infers, that Erasmus was a very great Latitudinarian.

If it be asked, continues the Author, whether those Kings and Princes, who commended him, were afraid of him? I answer, they were afraid of him so far, as to think it necessary to have a Regard for him. But how could Charles V. be afraid of a Doctor? Had he not a good Reason to fear, that Erasmus would occasion as many Disturbances as Luther. The Reputation of the former was as great as that of the latter; and if Luther shook the Empire, perhaps Erasmus siding with him would have overthrown it. As for the Popes, it can be no wonder that they should have endeavoured to keep in by their Praises a Man, who might have done a great deal of Mischief.

Erasmus "would never trust the Popes: He always promises to go to Rome; but he never goes: He is no less careful, about the latter End of his Life, to avoid all the Places wherein the Catholick Religion prevails: He refuses a Benefice in his own Country, whither the Queen of Hungary, Governess of the Low-Countries, invited him in the most pressing Manner. He was sensible he had so ill acted the Part of a Catholick, that no body could be mistaken about it.

The Author adds, that the Popes did at last condemn most of his Books; that they are full of Errors; that he affects every where to weaken the Proofs of Christ's Divinity; that he never converted any Heretick; that his Disciples and Servants forsook the Church of Rome; that he does not express in his Letters any great Zeal for the Conversion of his Friends; that he exhorts them only to Moderation and Toleration; that his continual Declamations and sharp Satyrs against the Abuses of the Church were not very proper to convert any Heretick; that he has poisoned the Works of the Fathers with his bold Remarks, and Satyrical Prefaces against those Holy Men; that St. Austin and St. Hilary have been horribly used by him; that he has perverted the Sense of the Scripture by his rash Explications, weakened Tradition by his extravagant Criticisms, betrayed the Faith by his cautious and prudent Behaviour; that he had not a true Sense of Piety. "Can an Apostate, an Excommunicated Person, a Slanderer, who spared no body, a Buffoon, the Author of the Colloquies, that impious Satyr, which, in the Judgment of the gravest
"Defen-

"Defenders of the Faith, has done more Harm to the Church, than the passionate Writings of *Luther*; can such a Man have a true Sense of Piety". The Author adds, that there is no Union in the Devotional Books of *Erasmus*; and that he talks rather like a Philosopher, than like a Christian, or a Man of God.

This is the Substance of the late Dispute concerning the Illustrious *Erasmus*. I leave it to the Readers to make their Observations upon it.

IV.

LE NOUVEAU TESTAMENT
de Notre Seigneur JESUS
CHRIST, avec des Explica-
tions & Reflexions, qui regardent
la Vie Interieure. Divisé en huit
Tomes. A Cologne, chez Jean
de la Pierre. MDCCXIII.

That is, *THE NEW TESTA-
MENT* of our Lord JESUS
CHRIST, with Explications and
Reflections concerning the inward Life.
Printed at Cologne (or rather in
Holland.) MDCCXIII. Eight
Volumes in 8vo. Sold by P. Vail-
lant in the Strand.

A LARGE Commentary upon the New Testament, written by a Lady, is a Curiosity that deserves to be taken notice of in these *Memoirs*. Madam Guion has made a great Noise in France; and it will not be improper to give a Specimen of her Mystical Commentary.

Matth. VI 7, 8. *But when ye pray, use not vain Repetitions, as the Heathens do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.* Madam Guion makes the following Reflexions upon those Words.

"Our Divine Master teaches us to speak very little, when we pray. O! how much more efficacious is a silent Language, conceived in the Bottom of the Heart, than all the Words of the Mouth! If Men want to speak a great deal with their Fellow-Creatures, in order to be understood, they want no Words to be understood by God. He knows what we have a Mind to say to him, before we speak; and he himself assures us of it; for every good Thought proceeds only from him. He knows the Bottom of our Hearts, and what is necessary to us, better than our selves. We are so blinded by Self-love, as to ask frequently nothing, but what is most prejudicial to us. Let us pray, as Christ did, and learn of him how to pray. Those great Words uttered with Vehemence, though they appear never so inflamed, are attended with little Love.

"A Man full of Love can no longer open his Mouth to speak. The Greatness of his Faith, and the Vehemence of his Love, tie his Tongue, and deprive him of his Speech, that he may be able to admire and love his God in a perfect Rest.

"He cannot but be silent in the Presence of a Beloved, who sees and can do every thing, and fully satisfies all his Desires. As soon as the Soul begins to possess God, she can no longer speak to him with the Mouth. She can only be silent, and give the Heart the Liberty to speak a Language, which the Ear does not hear; but it goes up to the very Heart of God.

"Ah! if Man knew how efficacious, how great and useful this way of speaking is, they would not censure it, as they do! O Heaven! how comes it to pass that this Prayer, so proper for Christians, should be contemned and opposed by the Christians themselves; and that the Directors of Souls should dissuade it, instead of teaching it? How much will their Saviour be offended at their Conduct, since it is that way of praying, which he has procured them by his Death, and which he requires from them infinitely more than the Words of the Mouth? What Danger can there be in a Prayer, which is all Faith and Love, Spirit and Truth, Rest and Union? Can it be a dangerous thing to exercise the most inward, and the most simple and perfect Theological Virtues? Reveal, O

U

" Lord!

" Lord! that *Prayer of Peace and Truth*, as
 " you have promised by a Prophet, (*Jerem.*
 " 33. 6.) to so many ignorant People, who
 " know nothing of it, and to so many
 " Learned Men who oppose it! Per-
 " secutors rose up against it in all Ages,
 " even in the Bosom of the same Mother.
 " Whole Armies of Schoolmen attack it
 " more openly still in our Days; but, O
 " Righteous Judge! it belongs to you to
 " maintain your own Cause. The inward
 " Kingdom will extend it self among Perle-
 " cutions, as well as the Empire of your
 " Church; and the more inward Men will
 " be martyred, the greater will be the
 " Number of them arising out of their
 " Blood and Ashes, &c.

Mat. VI. 16—18. *When ye fast, be not, as
 the Hypocrites, of a sad Countenance, &c.*

" True Devotion does not consist in an
 " affected Austerity: It is always even and
 " easy, and has nothing in it that is counter-
 " feit. Some Persons are ill humoured and
 " peevish in their Devotion; they love to
 " censure their Neighbours; and because
 " they do some outward Penance, they fan-
 " cy they have a Right to condemn every
 " body. They dare not lift up their Eyes,
 " having a forced Countenance; and yet
 " their Soul is full of Gall and Bitterness.
 " A restless and bitter Zeal does generally
 " stir them up against simple and innocent
 " Souls by reason of their Holy Freedom,
 " and because they are always gay and cheer-
 " ful; their inward Happiness shewing it
 " self outwardly, and striking the Senses.
 " Men of a simple and upright Heart think
 " evil of no body: On the contrary, they
 " believe that others walk in the same Sim-
 " plicity and Uprightness. But Men of a
 " peevish Austerity judge of every body,
 " and set up for Censors of the most Holy
 " Things, though they have no Sense of
 " them". These two Passages are sufficient
 " to give the Readers a Notion of *Madam*
Guion's Commentary.

V.

THE APOLOGETICKS of
 the Learned Athenian Philosopher

ATHENAGORAS. I. *For
 the Christian Religion.* II. *For the
 Truth of the Resurrection. Against
 the Scepticks and Infidels of that Age.*
*Together with a Curious Fragment of
 Justin Martyr on the Subject of the
 Resurrection, not published in his
 Works. And two other Fragments:*
*The one attributed to Josephus: The
 other to Methodius, concerning the
 State of the Dead. Both from
 MSS. of the Reverend Dr. GRABE.*
*With the Original Greek printed in
 the Appendix. Done into English
 with Notes. To which are prefixed
 Two Dissertations: The one, concern-
 ing the Jewish Notion of the Resur-
 rection: The other, concerning*
 ATHENAGORAS, and his Re-
 mains. By DAVID HUM-
 PHREYS, B. A. of Trinity-
 College in Cambridge. London:
 Printed for Richard Smith, at Bi-
 shop Beveridge's Head in Pater-
 Noster-Row. MDCCXIV. In
 8vo. pagg. 307.

I. THE first Piece, contained in this
 Volume, is a *Dissertation concerning
 the Notions of the Jews about the Resurrection
 of the dead.* Mr. Humphreys does frequently
 quote the Rabbies in this Work; which is
 the Reason why he begins with a Vindicati-
 on of those Jewish Writers. " The Jewish
 " and Rabbinical Learning, says he, hath
 " suffered much in the Opinion of the Ge-
 " nerality of the World, as if Genius and
 " Industry were lost in endeavouring to cul-
 " tivate so barren and unprofitable a Province;
 " a Soil, which would yield nothing but
 " wild Fruit, Stories, and Allegories,
 " which no Art could ever reduce to the
 " Standard of Reason and sound Sense; and
 " as if the Jewish Authors were all Men of
 " such lost Understandings, as nothing rati-
 " onal or noble might be expected in their
 " Writings. The East hath been famous
 " through all Antiquity for the Invention of
 " Arts and Sciences; and some of the chief
 " Remains

" Remains of that Ancient Literature are
 " certainly preserved in the *Jewish* Authors.
 " But the frequent Captivity of the *Jews*
 " formerly, and at last the utter Destruction
 " of their Temple and Constitution by the
 " Roman Power, hath so blotted out their
 " Name almost from being a People, as not
 " to have left them so much as the empty
 " Honour of an Account of most of their
 " Actions and Writings. For, the greater
 " Part, and probably the best of their Books
 " are lost; yet is not the Spirit of this Peo-
 " ple for that reason sunk: But there have
 " arose some few Genius's among them,
 " even in these the Days of their Dispersion,
 " equal perhaps to any the most flourishing
 " Times of *Athens* or *Rome* have produced.
 " *Maimonides*, for Instance, is a Parallel to
 " either *Plato* or *Cicero*: He was a Man of
 " the greatest natural Abilities, improved
 " with extraordinary Industry and Study,
 " and of a consummate Knowledge in the
 " *Jewish* and *Greek* Literature. Not only
 " his Countrymen, but all the *East*, had a
 " just Sense of his Merits. The *Jews*, in a
 " memorable Adage, placed him next to
 " their great Legillator *Moses*: His *Moreh*
 " *Nevochim* (not to instance in his other
 " Writings, which perhaps are not of so
 " near relation to us) will last as long, and
 " spread as wide, as any of the Works of
 " the above-mentioned Famous Men. The
 " main Fault in this great Man was, too
 " closely following the Celebrated *Greek*
 " Philosopher *Aristotle*. And if in any
 " Part of his Writings, his great Under-
 " standing may have been sometimes born down
 " the Torrent of the vulgar Errors among
 " his Countrymen; or if the Narrowness
 " of their Conceptions, have cramped his
 " Genius, not giving him room to shine;
 " yet, notwithstanding all Difficulties, the
 " ὁ δὲ ἀρχαῖος, his great Manner of
 " Thinking, and Noble Disposition of such
 " Material as his Subject furnished, always
 " shews his admirable Sagacity, and master-
 " ly Understanding".

After this great Encomium upon the
 Learned Rabbi *Maimonides*, whom the Rea-
 ders did not perhaps expect to see compared
 to *Plato* and *Cicero*, Mr. *Humphreys* enquires
 into the Reasons, why the Writings of the
Jews have been so much censured. He be-
 lieves the main Cause of it is the frequent
 Use of their bold Allegories, and their figu-

rative and enigmatical Descriptions, which,
 if they should be taken in a strict and literal
 Sense, would appear extremely absurd, as it
 is acknowledged by the most eminent Rab-
 bies themselves, such as *Nachmanides*, *Abar-*
banel, *Kimchi*, and *Manasseh Ben Israel*. Those
 Doctors complain of some *Jews*, who, con-
 trary to the Intention of the Authors, un-
 derstand their Stories, or Apologues, in a
 strict and rigorous Sense. *Maimonides* writ
 his *Moreh Nevochim*, with a Design to explain
 the Mystical Theology of the *Jews*: He un-
 derstood their *Cabbala*, and the Mysteries of
 the Law better than any other Rabbi: He
 observes that there are in the Holy Scripture
 a great many Allegories, figurative Expres-
 sions, and Types; and that the *Jews* had
 built upon them a strange Superstructure,
 and heaped up Metaphor upon Metaphor.
 That Rabbi rejects many of those Stories:
 He ridicules the Fiction of the *Zabim* about
Abraham; takes notice of several of their
 most famous Traditions, as that of *Adam*
 and *Eve* being formed with two Bodies join-
 ed together in one; and then observes what
 a prodigious Stupidity it is not to understand
 this allegorically. He gives the same turn
 to the Rabbinical Account of the Vastness
 of the Tree of Life, and of the Serpent
 which tempted *Eve*. The Book above-
 mentioned of that Learned *Jew*, continues
 Mr. *Humphreys*, has set the *Jewish* Religion
 and Oeconomy in a noble and beautiful
 Light; and he has done undesignedly a great
 Service to Christianity.

The following Passage out of *Maimonides*
 in his *Moreh Nevochim* contains an Apology
 for the Rabbinical Allegories. " As con-
 " cerning those Four Sorts of Boughs, says
 " he, which were to be carried at the Feasts
 " of the Tabernacles, our Rabbies, accord-
 " ing to their Custom, have given an alle-
 " gorical Reason for it; for they are ex-
 " tremely delighted with Allegories, as eve-
 " ry one knows, who is but the least conver-
 " sant in their Writings: Not that they
 " think them to be the strict Sense and
 " Meaning of the Scriptures, but pleasant
 " Fables, which have a Scripture-Moral
 " couched under them. Now concerning
 " these, there are two Opinions. Some
 " imagine they are brought by the Rabbins,
 " to express the Sense of the Text only
 " more fully, and more largely; and others
 " hold them in great Contempt, as plainly
 " being

"seeing they cannot be the Meaning of the Text. The former are violent in maintaining and verifying the Allegories, as the very Paraphrastical Sense of the Scripture, and that as of equal Authority with the *Cabbalistical* Traditions; but both Parties are in the wrong, neither of them understand the Matter. For the Allegories are not the very Scripture Paraphrastically expressed, nor yet ridiculous; but a sort of Fables, the Morals of which are very plain and easy to Persons of any Understanding, and a way of speaking very commonly used and understood in the Times in which they were wrote".

Manasseh Ben Israel is another Learned Jew, who makes the like Apology, in his Treatise concerning the Resurrection of the Dead. He occasionally takes notice of several Rabbinical Stories, such as that of the *Leviathan*, and the Devolution of the *Bone Luz* through the Earth into the Holy Land. He says those Stories ought not to be taken in a literal Sense, and assures us that the Jewish Doctors of the best Note understood them allegorically. The same Rabbi makes this Observation upon the figurative Discourses of the Jewish Writers. *There are some perverse Men*, says he, *who ridicule such Kind of Apologues of the Ancients, and take in a literal Sense what is here said of the Books*, (he had been speaking of the Books to be opened at the Day of Judgment.) *But no sufficient Reason can be given, why they should not use such a manner of expressing their Sentiments; for they write their Comments in the same Allegorical Style, as may be found frequently in the Holy Text it self. Thus Moses speaks, If not, blot me out of thy Book. The same Phrase David uses also, Let them be blotted out of the Book of the Living. Thus again Daniel, And the Books were opened. If then the Language of Holy Scripture is not to be found fault with, neither are they to be blamed who copy after it.*

Mr. *Humphreys* complains, that several Writers have mentioned some Rabbinical Stories, as if they were taken in a literal Sense by the Jews. At this rate, says he, one might quote a Fable of *Phædrus* or *Æsop*, and maintain that the Author believed that Beasts used, in former times, to hold Conferences together.

Our Author adds, that the Jews may easily be excused for this figurative Way of

speaking, because a Parabolical Style was generally used by all the *Eastern Nations*.

There are several Expressions in the Holy Scripture, which seem to give us a gross and mean Apprehension of the Deity. Whereupon the Author observes, that the Ancient Jews did not understand them in a literal Sense. The following Passage of *Maimonides* upon this Subject ought to be inserted here out of his *Moreh Nevochim*. "Onkelos, a Proselyte, says that Rabbi, a Person of the most compleat Skill in the Hebrew and Chaldee Languages, in his Paraphrase upon the Law, was very exact in his Translation of several Texts of Scripture, which attributed Motion and Passion to God, or described him with Hands, or other Members of a Man, not to give a verbal rendering, but the true and genuine Sense and Meaning; and so avoided all Terms, which seemed to give the Deity a Body or Shape. Thus meeting with a Word which ascribed Motion to God, in the stead of Motion, or coming to such a Place, he uses the Appearance or Manifestation of some visible Glory or *Shechinah* in that Place. Thus he interprets, *The Lord descended to such a Place*, the Lord revealed himself there: *I will go down now*, and see; *I will reveal my self*, and know. Wherever in the Hebrew it is, *The Lord heard*, or, *In hearing*, *I will hear*; he translates it, *It was revealed before the Lord*. In receiving, *I will receive the Cry*. So too, for *I have seen the Affliction*, he translates, *The Affliction is revealed before me*; and for, *I have seen all Laban hath done*, he renders, *All that Laban hath done is revealed before me*".

Mr. *Humphreys* having discoursed of the Allegorical Key of the Scripture, makes use of it to prove the Resurrection of the Dead from the Old Testament. It is written in *Isaiah XXVI. 19. Thy dead Men shall rise; together with my dead Body shall they arise: Awake and sing, ye that dwell in Dust; for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead*. This Passage, says Mr. *Humphreys*, is a signal Proof of the Resurrection; but the Force of it depends upon the Use of the Word *Dew*, and the Knowledge of an Allusion to the received Opinion of the Jews. "The mentioning here of the Dew, continues the Author, shews undeniably, that the whole Text ought to be under-

" understood, and was spoken of the Resurrection of the Body. The Reason is, the Jews examining what Second Causes, what Means might be instrumental in the raising of the Dead, what Apparatus the Almighty would use in effecting so great a Miracle, had conceived it would be, or rather allegorically shadowed it out, by saying, God would rain down a Dew of a Plastick Power, which should impregnate the Earth, and vivify the dead Bodies, or their Particles, however dispersed". The Readers will doubtless expect a Rabbinical Quotation for this. Here is one out of *Manasseh Ben Israel* "It was certainly the Opinion of the Ancients, that the Resurrection would be effected by the Means of a certain Dew rained from Heaven, of a Plastick Virtue, as it is written in the *Hierusalem Talmud* and *Jelcudi*". After these Observations, Mr. *Humphreys* concludes in the following manner. "Thus the Allusion made here by the Prophet to that popular Notion of the Dew, shews plainly, he spoke of the Resurrection of the Body, because he assigns a Cause for the effecting what he mentioned, the raising of the Dead, which was appropriated by them for effecting the Resurrection. For if any thing else had been meant by the Prophet, another Reason must necessarily have been given. Yet was not this Opinion of a Dew strictly true, but taken only in a figurative Sense; and the Dew only the best allegorical Means that could be given for conceiving how the Resurrection would be effected".

All the other Texts, on which the Jews ground their Belief of the Resurrection, have been collected by *Manasseh Ben Israel* in his Treatise upon that Subject. Most of them, especially those in the Prophets, are likewise alledged by the Christians to prove that Doctrine. But some, particularly those taken out of the Pentateuch, are peculiar to the Jews: "And several (*says our Author*) seem too much strained by the Rabbins, in order to make a more full Proof of the Resurrection from the Law. At least they seem so to us, as not being versed enough in their Notions, Customs, and Manners, and particularly in the Allegorical Key of the Scripture".

In the next place, Mr. *Humphreys* quotes several Passages out of the *Misna*, and the

most Celebrated Rabbies, which shew that the Jews believed the Resurrection; but because no body doubts of it, I shall not dwell upon them. The Readers will find in this Part of the Book, what Reasons the Jews assign for the Resurrection.

The Jewish Writers generally mention the Coming of the Messiah, and the Resurrection of the Dead together. They expected a Temporal Messiah, and a Resurrection, whereby they would be enabled to have a full Enjoyment of sensual Pleasures. Which is the Reason why Mr. *Humphreys* omits mentioning their Account of the Time, and the Cause of the Resurrection, as by some certain Configurations of the Heavenly Bodies, by the Plastick Dew, or the Bone Luz, and the Manner of rising, as in the same Habits in which they were buried; which last idle Opinion prevailed so much among them one while, as they grew so expensive in their Dressings for the Dead, that the Famous *Gamaliel* put out an Edict for restraining these Excesses".

The Jews believed, that there are Three different States or Conditions after this Life. 1. The World of Souls, or a State of incomplete Happiness or Misery after Death. 2. The World to come, or the Reign of the Messiah, attended with the Resurrection. 3. The Life to come, or a State which was to succeed the Resurrection of the Dead, and the Reign of the Messiah upon Earth. *Juda Zabara* tells us, that the Garden of Eden, or Paradise, is the Place prepared for the Reception of the Souls of good Men immediately after Death, where they are to continue in a State of incomplete Happiness, till the Resurrection and general Judgment. Rabbi *Menachem* expresses himself to the same Purpose "After Death, says he, the Just obtain the Kingdom, which is called Paradise, and enjoy the Beatifick Vision of God. There too all the Souls, each according to its Works, are kept till the Resurrection of the Dead, and Day of Judgment". The Jews denoted this Place by some other Phrases, as being in the Bundle of Life, in the High Place, under the Throne of Glory. There are several Expressions in Scripture, which allude to this Opinion, such as the Promise of Christ to the Penitent Thief, to day shalt thou be with me in Paradise.

The World to come, or the Reign of the Messiah, is described in very magnificent Terms

Terms by the Rabbies: All the Prosperity and Happiness of that Reign was to be Carnal and Worldly. *Maimonides*, in his Preface to his Commentary on the Xth Chapter of the *Sanhedrin*, gives this as the general Opinion and Belief of the *Jews* concerning the Coming of the Messiah, and the State of things during his Kingdom. "But in the Days of the Messiah, *says he*, is the Time when the Kingdom is to be restored to *Israel*, and when the *Jews* are to be brought back to *Palestine*. For he will be a great King, and the Metropolis of his Kingdom shall be *Zion*; and he will fill the remotest Parts of the World with the Glory of his Name. He will be greater and richer than *Solomon*; the Nations shall make Peace with him, and the Kingdoms pay homage to him, because of his Justice, and the Miracles which he shall perform. Whosoever shall rise up against him, God shall deliver into his Hand to be destroyed. All Parts of the Scriptures extol his Success, and our Happiness; but nothing will then be altered in the Nature of Things from the present State. The Rabbins in general affirm plainly, that there will be no Difference between the present Condition of things, and those under the Messiah; but that the Kingdoms will be subdued to him. There will be then some weaker, and some stronger than others. But, in those Days, all Necessaries for Life will be much more easily attained, than they are now, &c.

This Opinion of the *Jews* concerning the Temporal Kingdom of the Messiah, attended with the Resurrection, gave the *Sadducees* Occasion to raise several Objections; as for Instance, How the Holy Land could contain all the *Jews* that ever lived? How the Marriage of a Woman to several Men could be so adjusted, that every Man should have his own Wife? &c.

Mr. Humphreys undertakes to shew, that the *Jews* believed the Identity of the raised Body, and the Universality of the Resurrection; and then takes notice of the Sect of the *Sadducees*, who denied the Resurrection of the Dead. Here follow their Objections, with the Answers to them.

The First Objection. *The Resurrection is nowhere declared in the Law, or the Five Books of Moses.*

The Rabbins answer 1. That the Resurrection is declared in the Law, provided the Text be not always taken in the most Literal Sense, but in a Mystical one; and in the latter it is frequently interpreted in other Cases: Therefore no reason can be given why it should not in this.

2. The Resurrection may be shewed to be a clear and immediate Consequence of the several Texts of the Pentateuch.

3. Very satisfactory Reasons may be given why this Doctrine is delivered after this manner.

These Three Answers are unfolded at large by *Mr. Humphreys*; but I shall not dwell upon this Part of his Book.

The second Objection of the *Sadducees* consists in saying, *The Soul is Mortal*. Our Author shews how the Rabbins argue for the Immortality of the Soul. I shall only insert the following Passage of *Manasseh Ben Israel*, which contains a Piece of Rabbinical Philosophy. "It has been (*says he*) ingeniously and learnedly observed by the Ancient Rabbies in *Berechith Rabba*, that the Soul of Man hath Five Names. *Nephesh*, *Ruach*, *Neshamah*, *Kajah*, *Jechida*, from some Places of Holy Scripture which they quote. These Names are given the Soul in different Respects, and according to various ways of considering it. It is called *Nephesh*, because it hath a Vegetative Power, whereby it occasions the Growth of Man. It is called *Ruach*, as having a Locomotive and Sensitive Faculty, by which a Man moves, and hath Sensation. It is called *Neshamah*, as having the Intellectual Faculty, which distinguishes Man from all the Mute Creatures: For *Neshamah* is derived from *Shamaim*, Heaven, either because the Soul comes down from Heaven, or because it is of a Heavenly and Spiritual Nature; therefore this Name is never read in the Holy Scriptures, as given to Beasts but to Man only. It is called *Kajah*, because by means of his Soul Man lives and is Immortal. And lastly, its most excellent Name is *Jechida*, or *one*, or *Simple*, denoting it to be a Substance different from the Body; for all the Members of the Body are compounded of Matter and Form, but the Soul is a simple Essence or Form, and Immaterial. In like manner, the Ancients thought the Soul to be one simple Substance, but ended

"dued with several different Powers; and
 "that the Vegetative and Sensitive Powers
 "existed after a much superior and more
 "excellent manner in Man, than in Beasts
 "or in Plants; and that these different
 "Names are given the Soul, from different
 "Powers and Faculties.

Thirdly, The Sadducees objected, That God
 has only promised Temporal Rewards, and threat-
 ened Temporal Punishments in the Law. This
 Objection is much the same with the First,
 and answered by the Orthodox Jews after
 the same manner. They acknowledge that
 future Rewards are not expressly revealed in
 the Law of Moses; but that they may be in-
 ferred from it. The Readers may see a fur-
 ther Discussion of this Third Objection in
 the Author's Book.

The Sadducees objected in the Fourth Place,
 That the Prophets themselves believed the Soul
 to be Mortal, and that there would be no Resur-
 rection of the Dead. To prove it, they quo-
 ted several Passages, particularly out of the
Psalms, Ecclesiastes, and the Book of *Job*. Those
 Passages are well known: Our Author shews
 how they are understood by the Rabbins,
 whose Explications are much the same with
 those of most of our Divines.

Fifthly, The Sadducees pretended, That the
 Resurrection is impossible. "Our Bodies (*said*
 "they) are plainly here in a continual Flux;
 "and Lastly, after Death, when all the Par-
 "ticles are scattered through the general
 "Mass of Matter; some unite again with
 "every kind of Animals and Things, and
 "by such a second Incorporation may be-
 "come Man's proper Food, and again unite
 "to another Human Body, and become part
 "of it. Is it not then impossible for these
 "Parts to be raised in the Resurrection with
 "these several Bodies? Which notwith-
 "standing must be, if the same Body be
 "raised.

I shall set down Mr. Humphrey's Answer
 to this Objection in his own Words. "This
 "is the Objection (*says he*) put in the
 "strongest Light. But it would be very
 "easy to invent Theories enough of the
 "Resurrection of the same Body, perfectly
 "freed from these Difficulties: nay, enough
 "hath been already said by Modern Philo-
 "sophers. Supposing *Leuwenhoek's* Opini-
 "on to be true, That every Human Body
 "hath an Original and Immutable Stamen,
 "which is only swelled up, and filled by a

"Quantity of Extraneous Fluids, and Fleishy
 "Substance; and the Blood, the Flesh,
 "and all the grosser Parts, be only consi-
 "dered as Cloathing to the finer Stamina,
 "which only are the real Human Body; it
 "is plain then, a Nation of Cannibals
 "could not occasion any Perplexity or Con-
 "fusion on a Resurrection, since the Origi-
 "nal Stamina would always continue the
 "same, excepting only their having diffe-
 "rent Distentions, at different Ages and
 "Times; and though after Death, a Hu-
 "man Body, that is, the true Stamina,
 "should be eat, it would only act like some
 "other extraneous Food, and fill up the
 "other Stamina, but never become a Part
 "of the First. Or, Supposing Mr. *Leib-*
nitz be in the right, as to his Eternal
 "Principle of Individuation in the Body;
 "or the Notion of our *Athenagoras* be ex-
 "act, and there be a peculiar Food appro-
 "priated for every Creature, and whatever
 "is different from that is constantly sepa-
 "rated from the Body by some Secretion,
 "and never so joins as to become one with
 "it: Any of these Hypotheses will fully
 "answer all Difficulties of this Kind. And
 "yet *Leuwenhoek's* Opinion deserves, perhaps
 "a better Name, and seems established on
 "certain and Demonstrative Experiments, and
 "is confirmed by plain Instances in other
 "Cases from all Vegetables, which contain
 "in their Seed compleat Organized Trees
 "in Miniature. The Notion of the Jews
 "concerning the Bone *Luz*, was the same in
 "Substance as the Opinion of the Moderns
 "about the Stamina, and very nearly re-
 "sembled the Eternal Atom of Mr. *Leib-*
nitz. The Jews, in like manner, believed
 "the dead Body would spring up from the
 "incorruptible Bone, and acquiesced in this
 "Solution to the Difficulty, as finding it
 "in their admirable Book of *Zoar*. The
 Account of the other Pieces contained in
 this Volume is too long to be inserted
 here.

VI.

HADRIANI RELANDI PALÆ-
 STINA, ex Monumentis veteribus
 illustrata.

*illustrata. Trajecti Batavorum,
ex Libraria Guilielmi Broedelet,
MDCCXIV.*

*That is, A GEOGRAPHICAL
DESCRIPTION of Ancient
PALESTINE, By HA-
DRIAN RELAND. U-
trecht, MDCCXIV. Two Vo-
lumes in Quarto. Pag. 1068. in all,
besides many Maps, and the Indexes.
Sold by P. Vaillant in the Strand.*

THIS is one of the most valuable Works in its Kind that has been Printed beyond Sea, since I began to publish these *Memoirs*. Mr. *Reland* discovers the same Learning, Judgment, and Accuracy, that are so conspicuous in all his other Performances. He has divided this *Geographical Description of Ancient Palestine* into Three Books. In the First, he treats of the several Names of *Palestine*, of its Situation, Bounds, Division, Waters, Mountains, and Fields. In the Second he discourses of the Distances of Places. And in the Third, he describes the Towns and Villages of *Palestine* in an Alphabetical Order.

To give a Specimen of this Work, I can hardly pitch upon any part of it, that can be more acceptable to the Readers, than the last Chapter of the First Book, wherein the Author describes the Fertility of the Land of *Canaan*. Among the Liquors necessary for Mens Use, (*says he*) Water, Wine, and Oil, are the most considerable. The Land of *Canaan* afforded Water and Springs enough for its Inhabitants: Rains fell down at certain Times of the Year; and the Rain Water was kept in Cisterns. The Oil of *Palestine* was better, and more plentiful than that of *Egypt*, insomuch that the *Jews* sent Part of it into this last Country. *Solomon* sent also every Year Twenty Measures of Pure Oil to *Hiram* King of *Tyre*, as we read *1 Kings* v. 11. There were no Vines in *Egypt*, and therefore Beer was the common Drink of the *Egyptians*, as it appears from *Herodotus* and *Theophrastus*. But Wine grew plentifully in *Palestine*. *Rabshakeh* himself, *1 Kings* XVIII. calls that Country, *A Land of Corn and Wine, a Land of Bread and Vineyards*: And 'tis well

known, that the Wines of *Ascalon*, *Gaza*, and *Sarepta*, were famous in far distant Countries.

The *Israelites* had also excellent Salt, commended by *Galen*; and abundance of Wheat, Barley, and other Sorts of Corn, as it appears from the Scripture and the Talmud. The Land of *Canaan* is called *A Land of Wheat and Barley*, *Deut.* VIII. 8. And *Solomon* sent every Year Twenty Thousand Measures of Wheat to King *Hiram*.

There was great Plenty of Oxen, Sheep, Goats and Fowl, as one may judge from so many Sacrifices appointed by the Law. The *Jordan*, and the Sea of *Tiberias*, afforded Fish, as we read in the New Testament; and not to mention the Fish of Brooks and Torrents, those of the Great Sea were carried as far as *Jerusalem*.

There was also a great Quantity of Honey, besides that which is wrought by Bees. That Honey runs from Olive-Trees, and is (*says Mr. Reland*) the Wild Honey that *John the Baptist* lived upon. *Dioscorides* and *Pliny* call it *Eleomeli*. The Author quotes another Passage to the same Purpose out of *Diodorus Siculus*. I shall not insert those Quotations, nor several others to be found in this Chapter, for brevity sake.

The Dates and Balsamum of *Palestine* are very much celebrated by several Ancient Authors. The *Israelites* wanted neither Flax nor Wooll for Cloathing. In short, says Mr. *Reland*, since the Land of *Canaan* afforded all Necessaries for the Maintenance of so great a Number of Inhabitants who lived upon the Product of the Country, it could not be so Barren as some will have it.

Afterwards, the Author produces several Passages out of *Josephus*, *Aristaeas*, *Hecataeus*, *Abderites*, *Polybius*, *Tacitus*, *Ammianus Marcellinus*, and *St. Jerome*, who represent *Palestine* as a very Fruitful and Pleasant Country.

If it be said that *Palestine* seems now to be very Barren; that few Fields are Manured; that it is full of Naked Rocks, and dismal Forests, &c. Mr. *Reland* answers, that he has fully proved it was not Barren in former times; that after the Dispersion of the *Jews*, that Country ceased to be Cultivated as it was before; that the *Arabians* have laid it waste, and continue to do so to this very Day, insomuch that there is hardly any Country

Country in the World more dangerous to travel in; that those naked Rocks and that barren Ground might be so far improved by Human Industry, as to produce Wine and Corn; that the most fruitful Soil becomes Barren for want of being Cultivated; and lastly, that the most plentiful Countries are reduced to the most deplorable Condition by Wars and other Calamities.

A Passage of *Strabo* (Lib. XVI) has been quoted to prove the Barrenness of the Land of *Canaan*. That Passage runs thus. *Moses carried the Israelites to that Place where Jerusalem now stands, and made himself easily Master of it, as being a Tract of Ground that could not be envied, and not worth fighting for. It is a Rocky Place, abounding with Water; but the adjacent Country is Barren and Dry, and the Soil Stony for the space of Sixty Stadia.* In Answer to this Passage, Mr. *Reland* observes that *Strabo* has advanced many Falsities concerning the *Jews*, and that he is mistaken in the very Words just now quoted. 'Tis not true that *Moses* carried the *Israelites* as far as *Jerusalem*; nor did they easily make themselves Masters of that City, since it was possessed by the *Jebusites* till *David's* time. But, granting that all the Country round *Jerusalem*, for the space of Sixty *Stadia*, was so Stony as to produce nothing; (which is false;) does it follow from thence that all the Land of *Canaan* was of the same Nature? The Readers will find some other Observations concerning the Fertility of *Palestine* in the First Volume of these *Memoirs*, Numb. XCIV.

This Geographical Description of *Palestine* is attended with many Maps perfectly New, and altogether grounded upon the Testimony of the Ancients. We are very much indebted to the Learned Author for Publishing a Work so useful to understand the Sacred Geography, and consequently many Passages in the Holy Scripture.

VII

AN ACCOUNT of SWITZERLAND. Written in the Year

1714. London, Printed for Jacob Tonson, at Shakespear's Head, over-against Catherine-Street in the Strand, M DCC XIV. in Octavo, Pag. 247.

MR. *Stanyan*, HER MAJESTY'S late Envoy in *Switzerland*, is the Author of this curious Relation, wherein he treats in Ten Chapters of the Situation of that Country: Of its former and present State, as divided into Cantons: Of the Thirteen Cantons in particular: Of their Government: Of their Dis-
its, and of the Helvetic Union: Of their People and Dispositions: Of their Religion: Of their Trade: Of their Revenues: And of their Militia. The whole is attended with An Account of the Allies of the Switzers.

This Book is so concise, and so full of Matter, that I could not give as large an Account of it as it deserves, without running into too great a Length. I never read a Work of this Nature written with more Judgment: The Author discovers an uncommon Capacity, expresses himself with great Clearness, and though short, is very instructive, and fully satisfies the Curiosity of the Reader.

I shall confine my self to some few Passages, and begin with the following Observation upon the Mountains of *Switzerland*, which I am the more willing to insert here, because it will confirm what has been said in the foregoing Article concerning the Mountains of *Palestine*. "Though the greatest part of the Mountains of *Switzerland* (says Mr. *Stanyan*) be covered with Snow during the Winter; yet there are few that are barren: Most of them afford good Pasture all the Summer even to the Tops of them, for vast Multitudes of Cattle; and in some Places one sees Corn grow where one would think the Ground too steep for Men to climb up, and the Air too sharp to allow the Corn to ripen.

The second Chapter, wherein the Author describes the former State of *Switzerland*, will be very acceptable to the Readers, and particularly that part of it, wherein he shews how the *Switzers* are indebted for their Liberty to the Courage and Valour of Three Peasants; which gives him occasion to make this Reflexion. "Thus was the Foundation

“ of the *Helvetic* Liberty laid by Three
 “ Honest plain Countrymen, without any
 “ of the Advantages which High Birth and
 “ great Riches bring with them towards the
 “ Execution of such Popular Enterprizes.
 “ They were inspired with the Love of
 “ their Country, animated by Revenge against
 “ their Tyrants, and tenacious of their Li-
 “ berty. Where such Qualities are found,
 “ and meet with Opportunities of exerting
 “ themselves, they make Patriots and He-
 “ roes, without the Help of Birth and For-
 “ tune; and the People to this Day, in Ho-
 “ nour to the Memory of their Deliverers,
 “ celebrate their Yearly Festivals with great
 “ Gratitude: They sing Songs to their Prais-
 “ es; and the Names of *Arnold Melchial*,
 “ *Werner Stouffacher*, and *Walter Furst*, sound
 “ still as great in their Ears, as the *Brutus*’s
 “ of *Rome*, the *Doria*’s of *Genoa*, and the
 “ *Nassau*’s of *Holland*.

Mr. *Stanyan* does very much commend the *Switzers* for their Courage and Bravery. There is no one Quality, says he, so universally allowed to the *Switzers*, as that of Valour; and those Nations who rally them for other pretended Defects, not only confess their Bravery, but are glad to pay dearly for the Service of their Troops. In all the Records of past Ages, where-ever we find the *Helvetians* mentioned, it is very much to their Honour upon that Account. *Livy* and *Caesar* speak of them in their Writings, as of a brave Warlike People; and they have ever since kept up that Character in the World. The long Wars which they maintained against the House of *Austria*, with so much Courage and Success, in Defence of their Liberty, raised their Reputation to such a Height, that the most powerful Princes of *Europe* coveted their Alliance. The Popes have often used them for the Support of their Spiritual Empire; and the obdurate Defence they made, with a handful of Men, in a Battle near *Basil*, against a powerful Army commanded by *Lewis* the Eleventh of *France*, when Dauphin, gave that Prince the first Desire of making an Alliance with them, and of engaging a Body of their Troops in his Service. The *Sforza*’s, Dukes of *Milan*, owed the recovery of their Dukedom to the Alliance, and Support of the *Switzers*; and *Charles* the Bold, the last Duke of *Burgundy*, owed his Misfortunes and Death to the Enmity he had con-

ceived, and the Wars he waged against them.

Their Troops are as famous for their Fidelity to the Service they engage in, as for their Courage; insomuch that in all their History, there is scarce to be found any Example of Treachery among them. We have seen on the contrary, in the Two last Wars between the Allies and *France*, singular Proofs of their Fidelity; and that not only *Swiss* Troops in general, but even those of the same Canton, and commanded by Friends and Relations, being in different Service, have charged one another with great Fury, and without any Suspicion of Collusion between them.

It is a general Charge against the *Switzers*, that they Traffick with Men as with other Merchandise, and sell their Troops to those who will pay best for them, without considering the Merits of the Cause they are to fight for. This is a received Opinion in the World; but, says Mr. *Stanyan*, it is known to be a very groundless one, by such as have lived among them, and are acquainted with their Maxims, as will better appear from the following Considerations.

In the First Place, They never grant Troops to any Prince or State, but by virtue of some preceding Alliance; nor do I know of more than one Instance, wherein they have acted contrary to this Maxim; and that was in the Year 1694, when several Companies were raised in the Canton of *Berne* for the Service of the *States-General*; yet even in that Case the Canton proceeded with all imaginable Caution. For though an Alliance with the *Dutch* was promised them at the same time, which they knew would be very advantageous to their Affairs; yet because it was not actually made, they suffered indeed some private Citizens to raise Companies by Connivance, for the *Dutch* Service, but the Sovereign was not concerned in the Levy, nor would allow them for National Troops till the Peace of *Ryswick* was made.

Next, it is to be observed as another Maxim of theirs, that they grant Troops only for the Defence of the State they are given to, and not to act offensively: So that they never permit the *Swiss* Troops in the *French* Service, to invade the Empire or *Holland*; nor, on the contrary, such as are in the Service of those two, to invade *France*. There

are indeed Examples of *Swiss* Officers, who have acted contrary to this Maxim, to make their court to the State they served; but their Sovereign has never approved their Conduct in so doing, and has often fined and punished such as have transgressed this Rule. As on the contrary, there are Examples of *Swiss* Officers in the *French* Service, that have quitted good Posts, because they would not march with their Regiments into *Holland*, and the *Empire*, in the War of 1672.

Thirdly, All Levies for any Foreign Service, that are not authorized by the State, are forbid under severe Penalties; and such as offend that way are sure to be punished, if they are discovered.

And Fourthly, The Sovereign never receives any Subsidy, or other Advantage from the Prince or State to whom a Levy of Troops is granted. The Cantons content themselves with giving such Auxiliary Troops as are stipulated by their Alliances, and procuring a beneficial Service to their Subjects, without reserving any Profit to themselves. So that it plainly appears from these Limitations, that the common Reproach of their selling Men is very undeserved, and ought perhaps less to be charged upon them than upon some of their Neighbours. The Author adds, that what he says of the *Switzers* upon this Subject ought to be restrained chiefly to the Protestant Cantons; for it must be owned, says he, that the Conduct of the Catholick ones is by no means so regular, and gives often occasion in other Cases as well as this, of drawing Reproaches upon the whole Nation from Strangers, who do not enough distinguish between them.

The Reputation of the *Switzers* for Wit runs so low in the World, that whoever undertakes to defend them upon that Head, is in danger of being thought to have a very little share of it himself. However, says Mr. Stanyan, that Consideration shall not deter me from doing them Justice, both because I am of Opinion, that *very little stress is to be laid upon National Characters* †, and because I find that Strangers who have lived among them, do not think they deserve the Character they have upon that Account. It

† Especially when they are given by Men, who neither understand the Language of a Foreign Nation, nor travelled into their Country.

would be giving too much weight to such an Imputation to refute it seriously: Wherefore I shall content my self with saying, that I have no where met with Men of more Sound and Clear Judgment, of greater Dexterity in the Management of Affairs, nor of more lively Conversation, with true Wit and Genuine Humour, than are to be found among some of that Nation, who have had the Advantage of a good Education improved by Travel. And I will be bold to affirm further, that I have seen some Subjects treated by a Gentleman of that Country with so great Penetration, such Justness of Thought, and Clearness of Expression, that the keenest Wit of *Spain* or *Italy*, would have been proud to have been the Author of his Writings. Yet the heaviest Nations of *Europe* think they have a right of rallying the *Switzers* for their Dulness, though there seems to be no other ground for it than that of the Poverty of their Country: for I am apt to think, that what *Juvenal* says of single Persons,

*Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit.* —

will be found to be as true of whole Nations; and that a poor People like a poor Man appears to many an Object of Scorn—

The Author observes that the Peasants of *Switzerland* are excellent Husbandmen, who know how to make the utmost Advantage of an ungrateful Soil: So that by Application and Industry, some of them arrive at great Riches for People of that Rank, it being no extraordinary Thing to see a Farmer worth Forty or Fifty Thousand Crowns.

Switzerland is extremely Populous; and the Author believes that the Women are the most Fertile of any in *Europe*. One generally finds Nine or Ten Children in a Family, and sometimes double the Number. Nay, there are Men, in more than one Canton, now alive, who have above an Hundred Persons of both Sexes descended from their Loyns. The Catholick Cantons have the common Refuge of Convents, to ease Families that are over-stocked with Children; but among the Protestants, these numerous Offsprings are very burthensome, and make the richest Man seem poor, when his Estate comes to be divided equally among them, according to their Laws mentioned by the

Author in the Chapter of their Government.

Though great Numbers of Children are very chargeable to Families, yet Marriage does no where so universally obtain, as it does in *Switzerland*. And it is indeed made necessary by their Laws; for among the Protestants, no Body can have any Bailiage, or other Employment of Profit, that is not, or has not been Married. So that, if they did not continually drain their Country, by keeping Troops in Foreign Service, they would soon be so much over-stocked, in proportion to the Extent and Fertility of it, that in all probability they would break in upon their Neighbours in Swarms, or go farther to seek out new Seats, as their Ancestors attempted to do in the time of *Julius Caesar*, and as the *Huns* and other Northern Nations did upon the Declension of the *Roman Empire*.

It is observed of the *Switzers*,* that they learn the Language, and put on the Manners and Fashions of the Countries where they live, with great ease. They study them at first to render themselves agreeable, and by Degrees make them habitual; so that it is not difficult to find out by the Air and Dress of a *Swiss* Officer in what Country he serves. Those that serve in *France*, for Example, appear as different in their Dress and Humours from those that serve in *Holland*, as if they were Two Nations.

There are not wanting in *Switzerland* Learned Men in the Professions of Divinity and Law, especially in the University of *Basil*, and the Academies of *Berne*, *Lausanne*, and *Zurich*; but generally speaking, their Clergymen are only Divines, and their Lawyers mere Lawyers: Few are to be found of an universal Knowledge, and as few that have a fine Taste of Polite Learning. This Defect does not proceed from want of Genius in the People, but rather, as the Author thinks, from want of Leisure and Ease in their Fortunes.

The *Switzers*, says the Author, have always passed in the World for great Drinkers, and still have that Character; yet I must do them the Justice to say, that how well soever they may have deserved it formerly, it would be very unjust to reproach them with it at present. The common People of most Countries are apt to give into that Vice, and so does the *Swiss* Peasant; but for the Peo-

ple of Fashion, whether Men of Business or of Pleasure, the Practice of it is very rare among them, especially in the Cantons of *Berne*, *Friburg*, and *Soleurre*. They have indeed Publick Feasts, and solemn Occasions of Rejoycing, wherein Excesses are committed; but their ordinary Habit and Course of Life is certainly very sober. I am not indeed so well acquainted with the way of living in the other Cantons; but by what I have heard of them, I may venture to affirm of the *Switzers* in general, that they are the least given to Drinking, of any Nation or Race of People sprung from the *German* Stock.

Here follows the Character of the Women of *Switzerland*. They are generally speaking, Handsome*, and Well-shaped. They want no Charms either in their Persons or Conversation, especially in the Three Cantons of *Berne*, *Friburg*, and *Soleurre*, where they receive Visits with the same Freedom as in *France*; but in some other Cantons, where they are not often allowed that Liberty, want of Practice makes them a little puzzled in their Behaviour to Strangers. They have, generally speaking, the Reputation of being Chast, and certainly are good House-wives; but perhaps their Chastity among the Protestants, is as much owing to the Political Institutions of their Country, as to their Complexions and Devotion. For as on the one side, all serious Gallantries pass for Crimes among them, much more than in other Countries, and are punished as such when found out; so on the other, all Incentives to Love are in a manner retrenched. All Publick Spectacles, such as Plays and Opera's, are forbid. There are no Balls or Dancing allowed, but in case of a Wedding; and all fine Cloaths, with Silver or Gold, Jewels or Lace, are prohibited to both Sexes. Thus the Temptations, to which the Women are exposed, are fewer and weaker; while the Motives to deter them, are more and stronger than in other Countries. So that the Law and Custom, discountenancing all Gallantry, and the early Cares of a Family taking up their Time

* The Author observes that the Women, who live in the Neighbourhood of the Mountains, are subject to Wens, or swelled Throats.

and Thoughts, there are few of them that busy themselves in Love Intrigues, which seem to be the Effect of Idleness and Luxury among the Women of other Countries.

After these Observations, Mr. Stanyan epitomizes the Character of the *Switzers* in the following Words. They are, says he, equally Brave in Arms, and Faithful to their Engagements: They have more Esteem for the Military Virtues than for the Civil ones; yet are desirous to live in a perpetual Peace themselves, and to make War for others. They are perfectly able, when united, to defend themselves against any Invader; but not in a Condition to make Conquests upon their Neighbours. Their Country is crowded with People, which generally make the Riches of other Nations, but for want of Trade, increase the Poverty of this. It produces none of the Superfluities of Life, and not enough of the Necessaries; yet by the Advantage of their Situation, both are supplied them by their Neighbours at reasonable Rates. It happens to be placed almost in the Center of *Europe*, without being thoroughly known; and they are courted for their Valour by some of their Neighbours, who scarce allow them any other good Quality. One may say of their Republicks, as of private Men: They are placed in a certain Mediocrity of Fortune, which puts them below Envy, and above Contempt. One finds among them none of the gaudy Pleasures of Courts, but a great deal of the Satisfaction, which proceeds from a quiet easy Life. In short, they have more Wit, and perhaps less Sincerity, than the World allows them; and seem to conceal some of the Subtilties of the *Italian* under the Frankness of the *German*. Their Virtues are natural to them, and their Vices chiefly owing to the Temptations, which Men struggling with Difficulties are apt to fall under.

Mr. Stanyan proceeds to give an Account of the Religion of the *Switzers*. The Catholic *Switzers*, says he, are thought to be the most zealous and bigoted in *Europe*, partly from the Ignorance wherein they are educated, and partly from their Mixture with the Protestants. For it has been long observed, that where the Two Religions are tolerated in the same Country, the Enmity upon that Account is greater, than between the Professors of each, who are of different

Nations. Because where People of different Persuasions live together, and are obliged to have a continual Intercourse one with another, the likelihood of making Converts is greater, from the Propensity of the common People to reason among themselves about Religious Matters. The Clergy therefore, to prevent these Desertions among their Flocks, take more pains to raise the Aversion and Horror of the People against the Religion of their Adversaries, than in a Country where there is but one Religion professed. From which Reason it proceeds, that the *Roman Catholics* in *Switzerland* do really entertain most frightful Ideas of the Protestant Religion, and act in pursuance of them, upon any Question that arises about it.

It were to be wished, that the Protestants agreed, like the Catholics, in Doctrine and Discipline, as well as in one common Name; but they are unhappily so divided into several Branches, that the general Denomination of Protestants does not sufficiently denote the Species. The Protestant Cantons are of the Reformed Religion, as it was established in *France*, and as it now subsists in *Holland*, both in Doctrine and Discipline. They embraced the Reformation at the same time, that the great Revolution in Religion happened. While *Luther* preached in *Germany*, and *Calvin* at *Geneva*, *Zuinglius*, *Ocolampadius*, *Bucer*, *Bullinger*, and others, were carrying on the same Work at *Zurich*, *Basil*, and other Parts of *Switzerland*. There was at that time so general a Disposition to shake off the Yoke of Papacy, and reform the Abuses crept into the *Romish* Religion, that it is highly probable, the Change would have been universal in that Country, if the Controversy had been decided by Scripture and Reason. But the Catholics not thinking fit to trust their Cause to the Force of Argument, had recourse to the best Expedient, Arms, and made War upon such as embraced the New Opinions, as they were then called; wherein they were so successful, that they got the better of the Protestants, particularly in a Battel fought at *Coppelen* in 1531. by which means they stopt the Progress of the Reformation, reducing by Force to the *Romish* Religion many who had deserted it, and fixing others that were wavering. Notwithstanding which Success, more Battels were fought between them before they could come

to any Agreement. At last both Parties growing weary of the Civil War, a Religious Pacification was made, by which it was among other things stipulated, "That every Canton should regulate Religious Matters, as it thought fit, in its own Dominion, each retaining the Religion it then professed, and engaging not to molest any of the others upon that Account". This Agreement was made in 1531.

There is no Toleration in the Protestant Cantons: Every body must conform to the Established Religion of the Canton, or leave the Country, though they be Natives. They are not so void of Christian Charity, as to imprison, or inflict corporal Punishments on those who dissent from them; but they oblige them to retire out of the Country, with full Liberty however of SELLING THEIR ESTATES, and carrying their Effects along with them.

The Protestant Cantons have not been much troubled with Sectaries since the Reformation; so that their Endeavours to establish an Uniformity, both in Doctrine and Discipline, have been hitherto very successful; yet they have not been totally freed from them: And in the Canton of Berne particularly, Two Sects have sprung up, which would probably have spread further, if they had not been crushed in the Beginning. One of them is called the *Pietists*, and the other the *Anabaptists*. The former pretend only to a greater Sanctity of Life, and Purity of Manners, than their Neighbours. They abstain from the publick Worship of the Church, some under the humble Pretence of Unworthiness to appear in God's House; and others, because they say they cannot edify by the Preachings of Worldly-minded Men, whose Lives are a Contradiction to their Doctrines. Mr. Stanyan has no good Opinion of those *Pietists*: They seem (says he) to be a Sect of Ancient Hypocrites, revived under another Name; for those, who have observed their Manners, find most of them to be puffed up with Spiritual Pride, and fraudulent in their Dealings, making use of the Mask of Religion, the better to surprise the easy and credulous. Such of them, as used to go about dogmatizing, in order to make Converts, have been banished; but those that keep their Opinions to themselves, are not taken notice of.

As for the Anabaptists, their Sect is not new in the World, but was so in the Canton of Berne, till of late Years, when it began to make so considerable a Progress among the common sort of People, that the Sovereign was forced to interpose his Authority, in order to put a stop to it. They have two Tenets, whereof one renders them obnoxious to all Sovereigns, and the other makes them particularly unfit to be suffered in Switzerland. The first is, that they do not willingly acknowledge the Power of Magistrates, or take an Oath of Fidelity to the Sovereign, as a Pledge of their Obedience: And the Second, that they hold it utterly unlawful to bear Arms, even in Defence of their Country. This last Opinion is not only destructive of the End, for which publick Societies of Men were instituted, which was Self preservation, but is more particularly dangerous in Switzerland. In most other Countries, the Sovereigns have standing Troops in constant Pay, ready to be employed in their Defence, when it is necessary; but in this, they keep no regular Troops on foot, and rely entirely on their Militia; so that if this Opinion, of the Unlawfulness of bearing Arms, should prevail, they would become a Society of Non-resisting Christians, who must necessarily fall a Prey to the first Invader. And in Fact, the Government of Berne perceived, that several of their Peasants, who were enrolled in their Militia, began to excuse themselves, upon Scruples of Conscience, from marching when they were commanded: So that it was thought high time to put a stop to this growing Evil; which, if it had spread, must have ended in the Dissolution of their State. Therefore they began to apply the Remedy, by banishing all their Teachers, and putting a Price upon the Heads of such of them, as should be found in the Country after a certain Time, declaring, they should, in Case of Disobedience, be punished with Death. Some of them, upon this Proclamation, retired out of the Country; whereof a few returned in a short Space of Time, and were executed, as fast as they could be apprehended. But the Sovereign finding, that other Teachers sprung up daily in the room of those that were banished, and yet thinking it too cruel to put People to Death for Matters of Conscience, resolved to go to the Bottom of the Evil, by banishing all Anabaptists in general.

Some

Some of them left their Country voluntarily, and others were carried by Force; so that several Hundreds have been sent abroad at different times. The last Convoy of them, consisting of about Three Hundred, was sent to Holland about Three Years ago; since which Time, there has been no more Talk of them in the Canton of Berne, and the Sect seems to be quite extinguished there.

The most plausible Reasons alledged by them for not tolerating Protestant Dissenters, are grounded only upon Political Considerations. They say, that if they should tolerate them, their powerful Neighbours of the Romish Church would perhaps from thence take Occasion to demand a Toleration of Catholics; that it is found by Experience, that no Controversies are handled with so much Warmth, as Religious ones; that those Sorts of Disputes ever have an Influence upon the State, which, though managed with never so much Moderation, raise Parties that must necessarily weaken it, and when pushed with Violence, as they generally are, often endanger the Subversion of the Government; that the Catholick Cantons are continually upon the Watch, to take Advantage of them, and would not fail to support the Dissenters against the Established Church, to gain a Part to their Interest, and to play the Two Parties one against the other, in order to ruin the whole. For these and other Reasons, they say, it is inconsistent both with their inward and outward Security, considering their Situation, to tolerate Dissenters in their Country. They grant indeed, that ifivers Sects had taken root among them from the Time of the Reformation, and grew together with it, they should not think it fit to extirpate them by violent Means. But since there has been a perfect Uniformity of Worship from that Time, they think themselves sufficiently authorized, by Divine and Human Laws, to crush any Sect in its Infancy, which, if left to itself, would infallibly produce a Schism in the Church and Divisions in the State.

These Objections are sufficient to raise the Curiosity of those, who have not seen Mr. Stanyan's Book. I shall conclude with Three or Four Remarks. The Readers will be very well pleased with that Part of his

Work, wherein he gives an Account of the Militia of the Canton of Berne, and shews upon what foot it stands. He unfolds the Government of Switzerland with great Ability. His *Parallel between the Commonwealths of Greece, and those of Switzerland*, is a valuable Piece. Lastly, his *Account of the Allies of the Switzers*, though short, is very satisfactory. This Book will be an Excellent Model for those, who shall undertake hereafter to compose a Work of the same Nature.

An ADDITION to the foregoing Article.

THE following Passage should have been inserted above in its proper Place. When great Numbers of French Protestants, says Mr. Stanyan, left their Native Country, after the Revocation of the Edict of Nantes, many of them retired into Switzerland, and tried to establish several Manufactures there; but not being sufficiently protected and encouraged by the Sovereign, and being on the other hand persecuted by the Native Citizens, who will not suffer any Foreigner to exercise his Trade in any of the Capital Cities, they were forced to give over their Design, and removed into other Countries, that gave them a more kind Reception. By this means the Protestant Cantons lost the best Opportunity, they perhaps will ever have, of erecting useful Manufactures at home. The Privileges granted to the Citizens, of excluding all Strangers from exercising any Trade, might be justified, if they could work as well themselves; but since they are neither good Workmen themselves, nor will suffer Strangers, that are so, to live among them, there is no Hopes of seeing any useful Manufactures flourish. This Difficulty, (continues the Author) I take to be greater, than that arising from the Want of Materials of their own Growth; so that till the Sovereign find out some way of limiting the Privileges of their Citizens, so as to make them inconsistent with the publick Good, the Switzers will always be clothed by Foreigners, and drained of their Money, to pay for other People's Goods and Labour.

WITTEMBERG.

Acta Literaria, quibus Anecdota Animadversionum Specilegia & Codd. MSS quorundam eruta comprehenduntur: ex Bibliotheca sua Henr. Leonardus Schurzweischius edidit, & inseritis e Schedis B. Fratris elogiis atque observationibus illustravit. Vitembergæ. 1714. in 8vo.

This Book contains, among other things never before published, the Observations of Scaliger upon the New Testament of Beza; the Notes of Daniel Heinsius upon St. Epiphanius; several Emendations upon the Inscriptions collected by Gruterus; and the Notes of Salmassius, and others, upon the Epistles of Aristanetus.

FLORENCE.

A New Edition of the Works of Galilei is actually in the Press: It will contain several Pieces of that Author never before published.

The Academy della crusca design to publish a new Edition of their Dictionary enlarged.

PARIS.

THE Abbot Fleury, heretofore Under-Preceptor to the King of Spain, and the late Dukes of Burgundy and Berry, has published the XVIIth Volume of his Ecclesiastical History, from the Year 1230, to the Year 1260. In 4to. pagg. 646.

FATHER Calmet's Commentary upon ECCLESIASTICUS is come out. Paris. 1714. in 4to. pagg. 754.

That Book was written in the Reign of Antiochus Epiphanes, according to Father Calmet, who conjectures that the Author, during the Persecution raised by that Prince, fled into Egypt, where he composed that Work.

The Author of the Latin Translation is not known: That Version is very ancient; and Father Calmet believes it was made by the same Person who translated the Book of Wisdom. Next to Father Calmet's Preface, there are Four Dissertations. The first concerns the Funerall Rites of the Hebrews; the Second, their Physick and their Physicians; the Third, their Diet; and the Fourth, their System of the World.

LONDON.

I Shall give in the 1st Memoirs an Account of a New Treatise of Architecture, Printed at Paris, and Sold by P. Vaillant in the Strand.

ERRATUM.

PAGE 142. col. 2. ling. 1. Tricassina
Diacefews.

LONDON: Printed: And Sold by J. Roberts ear the
Oxford-Arms in Warwick-Lane. (Three Sheets, Price d.)